

"THY KINGDOM COME."

AN

ANNIVERSARY DISCOURSE

DELIVERED BEFORE THE

MISSIONARY SOCIETY

OF THE

Methodist General Biblical Institute,

AT

CONCORD, N.H., Nov. 4, 1852.

BY REV. WILLIAM BUTLER,

PASTOR OF THE M. E. CHURCH AT SHELBURNE FALLS, MASS.

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BIBLICAL INSTITUTE, Concord, N.H., Nov. 4, 1852.

DEAR SIR :

We have the honor to express to you the thanks of the members and friends of the Missionary Society of the Methodist General Biblical Institute, for your excellent discourse delivered before them this day ; and also to present you the following resolution, which was unanimously adopted by the meeting on that occasion, in reference to its publication : —

“ *Resolved*, That we earnestly request the Rev. William Butler to furnish for publication a copy of his excellent discourse on the subject of Christian Missions, to which we have just listened with much pleasure ; and, believing it eminently calculated to promote the cause it advocates, we earnestly desire for it a wide circulation.”

With great respect,

ELISHA ADAMS, }  
J. E. KING, } COMMITTEE.  
JOHN W. CLOUGH, }

Rev. WM. BUTLER.

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SHELburnE FALLS, Mass., Dec. 30, 1852.

DEAR BRETHREN :

My discourse is now placed at your disposal. I hope it may, in some feeble measure, answer the kind expectations of yourselves and the intelligent assembly which desired its publication.

Deeply grateful to be permitted to utter or to write a sentence in aid of *such* a cause, my humble effort is devoutly laid at the feet of HIM, whose glorious perfections adorn the Sacred Page, and who Himself is the Author and the Glory of the Missionary Enterprise.

Yours, affectionately,

WILLIAM BUTLER.

Rev. Messrs. ADAMS, KING, and CLOUGH.

## S E R M O N .

“THY KINGDOM COME.” — Matthew vi : 10.

EIGHTEEN centuries have rolled away since Jesus taught the first Christians to offer this prayer to God ; a measure of time amply sufficient in which to have realized its entire fulfilment. But, alas, what pressing necessity yet exists to present this petition to “the throne of grace!” Look around on the moral state of the world. — In many places the empire of darkness has remained entirely undisturbed for five thousand years; and at this hour, “the prince of this world” sways his sceptre over the immense majority of mankind.

True, we have reached a time when we can count our foreign missionaries by thousands, and their converts by hundreds of thousands. But let not these figures fascinate our imagination ; we have as yet only entered on the contest — our work is but begun.

In illustration of this truth, let us take our stand on the south border of *Texas*, and look down through Central and South America. From that spot on which you stand to the South Pole, there are not *ten* evangelical missionaries ! All is unmitigated Heathenism or Romanism. Again, let us imagine a line drawn from the Atlantic, on the Morocco coast, to the mouths of the Euphrates, in the Persian Gulf, and another from thence to the borders of the Cape Colony, in South Africa, and another thence to Morocco again. These lines will each be nearly five thousand miles long, — will include an area of ten million square miles, containing, proba-

bly, seventy million of human souls ; and yet this vast triangle does not inclose, within all its limits, a single missionary of the Cross of Christ ! The people there — souls “for whom Christ died” — are sitting in the darkness of Fetichism and Mahomedanism, without any “to guide their feet into the way of peace.” Once more—let us take our position in the centre of Europe, on the east border of *Hungary*, and what moral desolation stretches out north and east before our view ! Imagine one line drawn from where you stand to the North Pole, and another, running east, across the Black Sea, over the Circassian Mountains, round the Caspian, and through Persia, and running on far south of the Himmalehs, and thence to Shanghai in China, and from that, below the Japanese Isles, over the Pacific, till, — having crossed two hundred degrees of longitude, and fourteen thousand miles, — it rests at last on the California shores, and there turns and runs to the North Pole again. Within these vast limits are races of men in all the varied grades of mental and moral debasement, from the Hindoos and Chinese in the south, to the degraded *Techuchi* in the north-east, and including more than three hundred and fifty million of human beings — nearly sixteen times the population of the United States — and yet *not one Missionary among them all !* Greek Popery, Mahomedanism, and Idolatry prevail unquestioned and uncontrolled.

And then there are Portugal, Spain, France, Sardinia, Italy, Austria, and Poland, with Brazil and the South American States, Cuba, Hayti, Mexico and Eastern Canada — nearly all under the dominion of the Popish “Antichrist.” While Protestantism numbers but seventy million of adherents, Paganism has one hundred million, Popery has one hundred and fifty million, Brahminism has one hundred and thirty million, Mahomedanism has one hundred and seventy millions, and Boodhism has two hundred and sixty millions. So that of all the religions in this world, Christianity is yet the *least*, while Boodhism is the greatest ; and the relative position of Protestantism to the other systems is this : where Christ has *one* follower, Paganism has one and a half, Brahma has nearly two, the Pope has over two, Mahommed has two and a half, and

Boodh has four ; or, in other words, of every hundred men on earth, ninety-two are under the influence of soul-destroying systems, eleven being Pagans, fourteen Brahminists, seventeen Papists, nineteen Mahomedans, thirty Boodhists, and only eight of the one hundred are Christians ! Alas, at the expiration of eighteen hundred years, how little qualification can we make of St. John’s painful statement — “The whole world lieth in wickedness.” But this is not all — turning to the millions of nominal Protestantism to search for its evangelical portion, what an awful deduction must we make on the number ! The returns show about four millions of Christians in the United States, who on profession of a change of heart, have been received as members into evangelical churches. If the British Isles can furnish as many more, and western Europe, with the Missions throughout the world can supply another four million, we have here about twelve million of living Christians out of a population of one thousand million ; thus leaving, probably, nine hundred and eighty-eight million of our race as yet unredeemed to God ! Here is the work which is *yet* to be done, here is the solemn and awful necessity which urges the Christian heart to reiterate the prayer of the text, “Thy kingdom come.”

Allow me now to direct your devout attention to the nature of the Kingdom of Christ ; to the Agencies which are to accomplish its coming ; to the Intimations which announce its approach, and to the consequent Results of the establishment of this Kingdom on earth.

And first, what are the views which the scriptures furnish of

I. THE KINGDOM OF CHRIST, in relation to its sovereign, its subjects, and its nature ?

“The Kingdom of God,” is a phrase frequently occurring in the sacred volume, and seems to be used in three senses, — expressive of the government of God over the Universe, over his Church on earth, and over Heaven above. What we may venture to denominate the Kingdoms of Providence, of Grace, and of Glory.

The Kingdom of *Providence*, or the dominion of the sove-

reign of Heaven and earth over the whole universe, is clearly taught in the following scriptures — “The LORD hath prepared his throne in the Heavens, and his Kingdom ruleth over all ;” “Thine O Lord is the greatness, and the power, and the glory, and the victory, and the majesty ; for all that is in the heaven and in the earth is thine ; thine is the kingdom, O Lord, and thou art exalted as head above all,” “and thou reignest over all ;” for “The Most High ruleth in the kingdom of men, and giveth it to whomsoever he will ; and he doeth according to his will in the army of Heaven and among the inhabitants of the earth ; and none can stay his hand, or say unto him what doest thou ?” Again the phrase is used to express

The Kingdom of *Grace* — later in its development and more limited in its range — extending over the Church on earth. In the prospect of its establishment the prophet Daniel writes, “In the days of these Kings” — of the Roman empire — “shall the God of heaven set up a kingdom ;” which, like the “stone cut out of the mountain without hands,” was to become “a great mountain and fill the whole earth.” Accordingly, our Lord when he began his public ministry, “preached the gospel of the Kingdom of God,” and, in direct reference to this prophecy, the theme of his preaching was “the time is fulfilled, the kingdom of God is at hand, repent ye and believe the gospel.”

The kingdom of *Glory*, is the last sense in which the phrase is employed, and here it expresses that government of God which is exercised over Heaven above. That “kingdom of God” into which “the unrighteous shall not enter,” for which regeneration is essential, (John iii : 3.) into which the penitent dying thief successfully implored the dying Saviour to admit him — the glories of which we cannot share till we “put off this tabernacle,” for “flesh and blood cannot inherit the kingdom,” where “Abraham, Isaac and Jacob, and all the prophets” are now enjoying the presence of the Lord.

Such are the senses in which this phrase is used in the book of God — over nature, grace, and glory — “the Lord God omnipotent reigneth.” Let us now direct our attention to

1. *The King* himself, by whom this universal dominion is

maintained. The adorable Being by whom the interests of this unlimited jurisdiction are sustained, is the second person of the Trinity. The Christian’s God and Saviour is King. He actively administers this vast responsibility. The government of the universe rests upon the shoulders of our blessed Redeemer.

The scriptures are very ample in their descriptions of the regal character of the Son of God. His sceptre extends over all these departments of the divine administration ; over heaven, over earth, and to the utmost bounds of the universe of God. We are taught that,

The Kingdom of *Providence* is His Kingdom : *By His Father’s Appointment of Him as King of the Universe* — “The Lord saith unto my Lord, sit thou at my right hand ;” the divine “decree” announced to heaven and earth — “I have set my King upon my holy hill of Zion ;” and he calls upon the Potentates of earth to pay homage to Him — “Kiss the Son lest he be angry.” He is “Prince of the kings of the earth,” “the blessed and only potentate,” who, in his glorious appearance in the courts above, has “on his vesture and on his thigh a name written, KING OF KINGS and LORD OF LORDS.” “The Father hath given all things,” yea, “all power in heaven and in earth into his hands.” He is King,

*By His Father’s Consecration of him to this office.*

For “it pleased the Father that in him should all fulness dwell ;” and hence, “he giveth not the spirit by measure unto him.” He is called “The Lord’s Anointed.” The address of the Holy Ghost to him is, “Thou art fairer than the children of men ; grace is poured into thy lips ; therefore God hath blessed thee forever.” And in reference to the fulness of the consecration he received, he declares, “Therefore, God, even thy God, hath anointed thee with the oil of gladness above thy fellows.” Accordingly,

*He is now sitting on his throne, reigning over the universe : His administration being worthily sustained in truth and righteousness.*

His Father’s address to him, thousands of years ago, was — “Gird thy sword upon thy thigh, O most mighty, with thy

glory and thy majesty ; and in thy majesty ride prosperously, because of truth, and meekness, and righteousness ; and thy right hand shall teach thee terrible things. Thy throne, O God, is forever and ever ; a sceptre of righteousness is the sceptre of thy kingdom." And as he sits upon the throne of heaven, "every knee" in the universe is to "bow; of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is LORD, to the glory of God the Father;" "angels, and principalities, and powers being subject unto him."

*The great objects of his government*, so far as this world is concerned, include the following:—To vindicate the law and authority of God on earth; to expel Satan and sin; destroy death, "the curse," and all the consequences of the fall; to save man, and reconcile him to the unfallen intelligences above. And he will wind up his administration (as *Watson* observes,) to such a harmonious conclusion, as will forever exhibit the terrible character and consequences of sin, and the blessed nature and results of holiness, connected with such a wondrous and affecting display of the character and attributes of God, as may, through future ages, serve some high moral purpose in the divine government, while it will issue in an eternal revenue of glory, honor, and praise to the Triune God. He "came into the world to destroy the works of the devil;" "magnified the law and made it honorable;" and will "put down all rule, and authority, and power," contrary to God and his law; and will destroy "the last enemy" by a general resurrection. He that sits upon the throne saith, "behold I make all things new;" and "having made peace by the blood of his cross, by him to reconcile all things unto himself, whether they be things in earth or things in heaven;" "that in the dispensation of the fulness of times, he might gather together in one all things in Christ, both which are in heaven and which are on earth, even in him;" "to the intent that now unto the principalities and powers in heavenly places, might be known by the church the manifold wisdom of God." So that heaven will forever resound with the acclamation, "Blessing, and honor, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb forever and

ever," "for thine is the kingdom, and the power, and the glory, forever. Amen."

"*Then cometh the end*" of the mediatorial kingdom. The probation of man being terminated, he will bring the government of grace to a conclusion by a general judgment, in which he will sit on "the throne of his glory," as "the King," surrounded by "all his holy angels." Before him all the subjects of his government, in heaven, earth, and hell, must stand to receive their final doom; and having taken vengeance on his enemies, who would "not have him to reign over them," he will dispense his royal favors to "the Sacramental Host of his elect," inviting them to "inherit the kingdom" of glory "prepared for them from the foundation of the world;" then returning to his father's courts above, and presenting them as the trophies of his victorious reign on earth, he will resign this, his completed "economy of grace," to his Father,— "the work" he "gave him to do"—and thenceforth the government of the universe shall be direct from the Triune God—as it was before the necessity for a mediatorial reign existed.— (I Cor xv : 27, 28.)

We are further taught that God the Father will sustain his anointed King with *the requisite agencies* for the accomplishment of this great result; and also has promised to crown his reign with the *most complete and satisfactory success*. The incarnation, the atonement, and intercession of the Son of God, together with the missionary enterprise, founded upon these, are only great acts of his administration, by which he will work out his high designs, and for the realization of which his divine Father has promised him a perpetuated church, a living ministry, and the continued communications of the gifts and graces of the Holy Spirit. And hence,

His *Church*, which he "purchased with his own blood," has been preserved by God; while every other institution, civil or religious, contemporaneous with its rise, has long since passed away. Against that church the "gates of hell," with all their policy and power, nor the world, with all its infidelity, persecutions, and superstitions, "shall not prevail."

The *ministry* of Christ is equally recognized as the Father's

gift. Concerning the first of their line, the Redeemer says — “Thine they were and thou gavest them me;” and “the bright succession” of that ministry is from the same source. “When he ascended on high he received gifts for men;” and in the continued distribution of those “gifts” to his church and the world, he still grants “pastors and teachers, for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ.”

The *grace* and *spirit* of Jesus are also the gifts of God. “Being by the right hand of God exalted, to be a Prince and a Saviour, to give repentance to Israel, and forgiveness of sins; and having received of the Father the promise of the Holy Ghost, he hath shed forth this which ye now see and hear.”

The full and *final victory of His Cross*, is in fulfilment of the pledge given him by his Father, that he would crown his reign with “splendid triumph;” and justify throughout eternity his joyful expectation in the number of his redeemed people. “Ask of me and I will give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession;” “To him every knee shall bow;” “Who for the joy set before him” — when his eyes were swimming in death, and there passed before his dying vision, the myriads of men, “out of every nation, kindred, people, and tongue,” who, in each successive age of the world, should come and “wash their robes and make them white in the blood;” the fountain there issuing from his sacred wounds, and “for the joy then set before him” of redeeming them — “endured the cross, and despised the shame, and is set down at the right hand of the throne of God.” For, “he shall see his seed” — more numerous than “the stars of heaven” — a “multitude that no man can number” — and shall behold in them “the travail of his soul, and shall be satisfied.”

We are also taught that, in furtherance of this great design, The kingdom of *grace* is the kingdom of Christ. The dispensation of Christianity is given into his hand. He rules the universe; he also rules the church. Long after the decree which announced him to be — “King upon the holy hill of Zion,” it was predicted that he should rise, in all the majesty of

grace, “to reign over the Gentiles,” “and the house of Jacob forever;” that “in the days of these” Roman “kings, the God of heaven should set up a kingdom.” — “I saw in the night visions; and behold, one like unto the Son of Man came with clouds of heaven, and came to the Ancient of days, and they brought him near before him; and then was given him dominion, and glory, and a kingdom, that all people, nations, and languages should serve him.” The name he derives from his relation to this kingdom is “above every name; that at the name of JESUS every knee should bow.” He is “Head over all things to his church, which is his body, the fulness of him that filleth all in all.” He, therefore, not only rules the world as “King of kings,” but he also rules his church as the “King Messiah.” And even in heaven, where the expectation of the final triumph of his mediatorial reign is cherished, he is adored in this character. — “Just and true are thy ways, thou King of saints, who shall not fear thee, O Lord, and glorify thy name? for all nations shall come and worship before thee.” Into this kingdom Christian believers are introduced by their regeneration, being “translated out of the kingdom of darkness into the kingdom of God’s dear Son.”

The same authority teaches us that

The kingdom of *Glory* is also the kingdom of Christ. “Every knee” in that kingdom bends in adoring homage to him, as he sits upon the throne of heaven, “far above all principality and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come;” “all power in heaven is given unto me.” He is therefore King of Heaven as well as King of Saints, and King of the Universe. He sways the sceptre of dominion over time and eternity, over all above as well as all below; “angels” as well as men and devils, “being subject unto him.” Accordingly, when his work on earth was done, and he had given his last, his missionary charge, to his Church, “he was taken up,” in the act of blessing and dismissing them to their work; and “when out of their sight,” above that cloud which “received him,” where his “triumphal chariot” waited “with ten thousand of his saints,” he joined his celes-

tial retinue to return victorious to his Father's courts, "leading captivity captive." His entry into glory was that of King and Conqueror; "the everlasting gates" obeying the challenge, and the joyful heavens received our ascending Redeemer as "the King of Glory." And having advanced to his dazzling throne, on the right hand of the Father, he took eternal possession of it, (Heb. i: 8.) and there he sits now, a royal "priest upon his throne," through whose merits and intercession his dying people "receive an entrance administered abundantly into" what is recognized as "the everlasting kingdom of our Lord and Saviour Jesus Christ."

Christians, "behold your KING!" Not as when these words were first uttered, and he stood, arrayed in mock royalty, in Pilate's judgment hall. But see him as he now appears in his Father's courts above:—"The blessed and only Potentate, King of kings, and Lord of lords; who only hath immortality, dwelling in the light which no man can approach unto:" "His eyes are as a flame of fire, and on his head are many crowns"—expressive of his conquests and dominion—"and he has a name written which no man knoweth but he himself." There he sits, upon that dazzling Throne, encircled by "a rainbow round about like unto an emerald," clothed in the robes of divine royalty, and swaying the sceptre of dominion to the utmost bounds of the universe of God,—

"The uncontrolled Almighty Lord,  
Of hell, and earth, and heaven!"

Maintaining nature for the developments of his grace; governing the world for the extension and glory of his church; and making even grace itself subservient to the higher destiny of the glory with which he will ultimately crown it.

The kingdom for which the text teaches us more particularly to pray, is the mediatorial, or gracious kingdom of Christ; that it may be set up and extended in all parts of the world. Let us in the next place direct our attention to

2. The *subjects* of his kingdom. Those whom Christ saves he governs. His subjects, therefore, are men whose rebellion grace has terminated; in whose hearts love has taken the

place of enmity, and who are now the happy, redeemed, subjects of the "King of saints." The whole earth is at present a scene of conflict; wicked men are united to contend for the mastery of this world, and "they have a king over them, which is the Angel of the bottomless pit"—the destroyer—"the spirit that now worketh in the children of disobedience." The ceaseless artifice of that spirit is engaged in "devices" against the kingdom of Christ. He marshals "the armies of the aliens," and leads them to the attack. Once the whole earth, "all the kingdoms of the world and the glory of them," were subject to "the prince of this world," and he kept his goods in peace. But war has been declared from heaven against him and his works. The battle is joined, and the contest is waxing fiercer and fiercer. The "soldiers of the cross," led on by "the Captain of their salvation," are striking terror and confusion through the ranks of Immanuel's foes, and unnumbered trophies have been already won. The result of this great contest is not doubtful—"These shall make war with the Lamb, and the Lamb shall overcome them; and they that are with him are called, and faithful, and chosen;" "the saints of the most high shall take the kingdom and possess it forever and ever." Christ thus rules "in the midst of his enemies;" and even his subjects that now are, were once numbered among his foes. As to

3. The *nature* of this kingdom:—It has its seat in the human heart—"the kingdom of God is within you"—its character is unearthly—"my kingdom is not of this world," it is not secular but spiritual. Hence they were disappointed who expected it to come "with observation,"—pomp, and display. They wished to see Jesus assume the emblems of worldly royalty, and set up his throne in Jerusalem, and some of them even coveted the chief posts of honor, "one on his right, and another on his left in his kingdom." They knew not what they asked. The Son of God, like Melchisedec, is "King of righteousness and King of peace;" and this is exactly the character of his Christian kingdom, as defined by the Apostle—"The kingdom of God is righteousness, peace, and joy, in the Holy Ghost." Mind is empire; the seat of rebel-



lion against God is in the human soul — “the natural heart is enmity against God.” In this condition of man the kingdom of God comes nigh unto him, and makes a conquest of his soul; “righteousness” drives sin from the citadel of the heart; “peace” casts out tumultuous passions; and “joy” exults in expelling misery from the soul, to make it the habitation of God through the spirit. Heaven is thus opened in the human breast; for an eternity of reigning righteousness, perfect peace, and abounding joy, is heaven. The empire of Jesus is thus established in the heart.

What a deliverance! Set free from the tyranny of the devil, from the pollution of sin, from the pain of guilt, and introduced into “the liberty wherewith Christ makes his people free,” “delivering us from the power of darkness, and translating us into the kingdom of God’s dear son.” The confusion, fear, and agony of Satan’s reign is over, every foe is subdued, each sinful imagination cast down, and every thought brought into a sweet captivity “to the obedience of Christ.” Yes, this kingdom is the authority of God over the empire of mind, the control of religion over the soul of man, the subjugation of the affections to the supremacy of Jesus, — it is, in a word, grace in the person of Jesus, reigning through righteousness unto eternal life, upon the throne of the human heart. Happy reign. Thy kingdom come!

In the next place, let us consider what are

## II. THE AGENCIES THROUGH WHICH THE COMING OF THIS KINGDOM IS TO BE ACCOMPLISHED:—

In imploring the Lord to hasten his kingdom, *what instrumentality* are we to have in view whereby our prayer may be answered? Two views are here proposed to our attention:—that of the *Second Adventists*, and, what we will denominate, the *Evangelical Agency*. In their nature and consequences these two systems are entirely dissimilar.

The theory of the *Adventists* rests chiefly upon some doubtful texts in the *Apocalypse*, and other symbolical portions of scripture; and they maintain that they have found a key to the right interpretation of those passages, and the chronological

data founded thereon. Although the systems put forth at various times by different parties of these people, are far from consistent with each other, yet, in the following general features most of them concur:—that the coming of the kingdom of Christ is to be accomplished by the personal and visible appearance of our Lord himself on earth;—that Jerusalem is to be rebuilt and become the seat of this monarchy;—the Jews to be restored to Palestine, and converted to Christianity;—the martyrs and saints to be raised from the dead;—Satan is to be bound, and the Son of God to reign a thousand years on earth;—and, at the termination of this time, the hand of God is to open the prison doors of hell, and let loose the devil, again to destroy this fair heritage of the Almighty;—and he is to succeed in gathering the enemies of Jesus, from the four quarters of the earth, “Gog and Magog,” to make war against the saints and the kingdom of Christ;—in which attempt, however, they are to be overthrown, and the Lord is to appear in judgment and conclude the scene. Such is a general outline of their system. The last development of Adventism—the Millerite—has a modified scheme of its own, but agrees with most of the above general outlines.

This theory, in various forms, has long struggled for an existence in the church. It had its partizans in the “Millenarians,” of the fourth, and the earlier “Crusaders,” of the eleventh century;—in the “fifth monarchy” men, of Cromwell’s time;—in the “Irvingites,” of thirty years ago, and in the “Millerites,” of our own day. But, in every case, extravagant opinions and practices have sprung from these views, ultimately landing their adherents in fanaticism; (and, in the case of Irving’s followers, in false “miracles,” “gifts of tongues,” and “prophesyings,”) while the Millerite excitement has expired in the confusion caused by the thrice-disappointed calculations of its deluded adherents. These different parties and their theories have successively perished from society—a sufficient evidence of the unscriptural character of their views—they were “of men,” and therefore “came to nought.”

We make these remarks because we consider the consequences of the system in question to be opposed to the evan-

gelization of the world, and calculated to paralyse the arm of christian activity. Indeed, granting the truth of Second Adventism, our missionary agency is little better than an attempt to forestall the purposes of Christ by unauthorized agency. If his kingdom can only "come" by his personal and visible appearance here, then it is easy to reach the conclusion that we may withhold our efforts—may famish the means of the great organized agencies of the present day, and thus withdraw our missionaries, and allow the heathen to relapse into the darkness and misery out of which thousands of them have lately emerged; and let them *wait*, (though millions of them must be lost meanwhile,) until Christ, at his coming, shall claim them as his inheritance. On this scheme the gospel as a system for the subjugation of the world, must turn out a comparative *failure*.

Without desiring to enter into a discussion upon the merits of this system, we would in passing venture a remark or two, connected with our subject, upon what seems to be its manifest inconsistency with the teachings of Holy Writ.

In the first place, such a revelation for the establishment of the kingdom of Christ, seems extremely *improbable*. If the Redeemer refused "a sign from heaven" to the Jews, that they "might see and believe" in him as "the King of Israel," declaring that such a demand was "tempting" Christ, and styling the persons who required it "an evil and adulterous generation," for doing so; declaring that "no sign should be given them," but that of his own death and resurrection, as prefigured by "Jonas the prophet," is it likely he will grant them now, in any form, what he then refused? The condition of salvation is faith, not sight; and "if they hear not Moses and the Prophets,"—and the superadded teachings of Christ and his Apostles—"neither will they be persuaded though one rose from the dead."

Again, it seems utterly *inconsistent* that the throne and government of Christ should be subjected to such a transfer from heaven to earth, as this theory implies. If the Son of God be King of glory—"angels, and principalities, and powers being subject unto him"—we ask, is the earthly Jerusalem an

appropriate centre for an administration which is to rule heaven, and the rest of the universe of God? This system destroys the consistency of the government of Christ, and degrades him, "the immortal and invisible," from his exalted position "on the right hand of the Majesty on high," to that of a mere localized, visible king on earth. In the physical universe, the removal of the sun from the centre of the solar system, to the other side of the orbit of Saturn, would be about as harmless and consistent an alteration as this proposed change in the government of Christ would be in the moral universe. But, above all, we venture to assert that, under the economy of the Christian dispensation, such a personal and visible reign as is contended for by the Adventists, is

*Impossible*. Our dispensation is one of sacrifice and intercession; and consequently, is founded on the Priesthood of the Son of God. This is the *basis* of the mediatorial government of Christ. He reigns in grace, over the virtue of his own sacrifice—"A PRIEST UPON HIS THRONE"—"clothed in a vesture dipped in blood," and appearing as "a lamb in the midst of the throne, as it were newly slain." Thus opening to us a way "into the holiest of all," to the very footsteps of his throne; and by the prevelancy of his intercession, "able to save them to the uttermost, that come unto God through him." His kingly and priestly offices, his sacrifice and intercession, and throne, are thus united, and mutually dependent. Our Lord lays down this fundamental truth—"I am the way. No man cometh unto the Father" for grace on earth, or for glory in heaven, "but by me." There is, therefore, no approach to God, in time or in eternity, but through our "Advocate above," no admission to his presence if there be no Intercessor there. It is because we have "such an High Priest, who is set on the right hand of the throne of the Majesty in the heavens," that we have "a way into the holiest of all," and so can "draw nigh," and obtain mercy. But now suppose this great High Priest gives up his office, or ceases to exercise his functions "in the holy place above;"—suppose him laying aside his sacerdotal robes and coming down—as the Adventists expected—and taking up his position as a king on an earthly throne:

What is the consequence of this change of place and of office? Why, the moment he quits the "throne of grace," that throne is *closed against all human approach*, until he returns to it again. For who would undertake, in the absence of this "Advocate with God," to plead his own cause before the Judge of all! Under our economy, no sinner can be pardoned where there is no pleading Saviour; the whole system of mercy is put under arrest by the suspension of the functions of the Redeemer's priesthood; and, for aught we can see, no human soul can either obtain mercy or enter heaven, until "the forerunner" returns, and has again "for them entered." The termination, or the suspension of the intercession of Jesus, would thus at once cut off all hope of salvation. Are the Adventists prepared for these consequences? Are there to be a thousand years in this world's history, when no sacrificed victim, or interceding priest shall appear "in the presence of God for us?" Are there to be a thousand years, during which no guilty men are to be pardoned, and no dying men admitted to heaven? There are, — if there are to be a thousand years prior to the judgment, during which the humanity of Jesus shall sit on an earthly throne! I really do not see how this conclusion can be met. There is no "entrance into the holiest of all," except by the presence there of his sacrificed humanity — "the Lamb in the midst of the throne" — and the removal of that humanity to any other office or place whatever, would close "the new and living way, consecrated for us through the vail, that is to say his flesh," and leave us without any means of obtaining mercy. As certain as the vessel must have her anchor cast within the pier-head, that she may be drawn within the harbor, so certain must Jesus, your "forerunner," be in heaven that you may enter there. Is not this the apostle's doctrine, when he tells us we have "a great High Priest that is passed into the heavens," in virtue of whose presence there "we have boldness to enter into the holiest of all," and receive salvation; because "he ever liveth to make intercession for us." But if that great High Priest who "passed into the heavens," to be a "Priest upon his throne," passes *out of the heavens*, to be a king upon earth, and

thus leaves both the "holy place above," and the priestly office, where, in the system of Christianity, is there provision made to pardon and save the guilty? Wherever else he may be, or whatever other office he fills in his human character, (and it is on *this* the stress is laid on all sides of the question,) if he occupy not *that place*, and fill not *that office*, we cannot come nigh to God for grace or eternal life, because we have "no daysman" on high, "that might lay his hand upon us both," as Mediator.

While man remains a probationer on earth, both the church and the world are deeply interested in the uninterrupted exercise of the office now held by the Saviour of men. And not only does the basis of the economy of grace through faith, under which God has placed man, demand the perpetual exercise of that office, in that "holy place," but it also seems to me to be clearly and strongly asserted in the word of God, that the priesthood of Jesus shall be uninterrupted "forever;" as long as the dispensation of mercy lasts, or a sinner is to be saved; — that his reign on his heavenly throne shall be unsuspended until every foe is made to bow; — and also, that his next visible appearance on this earth will be, not as a king to reign, but, as a king to judge the world.

For instance, St. Paul, (quoting Psalm 110 : 4,) tells us that Jesus is "made an High Priest for ever, after the order of Melchisedec;" now, how could he be said to have this royal priesthood perpetual, if there were to be a thousand years suspension of it? How, that "he ever liveth to make intercession for us," if for ten centuries he ceased to do so? These contradictions cannot be reconciled.

Again, the uninterrupted reign of Jesus on his heavenly throne, is stated by St. Paul, (still quoting Psalm 110.) "But this man after he had offered one sacrifice for sin, forever sat down on the right hand of God." We are aware that the Adventists have tried to take advantage of the fact, that improved editions of the New Testament, (following Griesbach,) have altered the punctuation here, putting the comma after "ever," and not after "sins," so as to refer "forever" to his sacrifice, and not to his session at the right hand of God. But

this criticism affords their theory no assistance, as is manifest from what follows. For the Apostle shows, that, the earthly work of our Lord being finished, by the offering up of himself once for all, and forever,— and having taken his seat upon his throne, he now *from that place*— not from an earthly throne— is cherishing the expectation of universal victory,— “from henceforth expecting till his enemies be made his footstool.” And this is made more evident by the passage quoted by St. Paul :— “The Lord said unto my Lord, sit thou at my right hand, *until* I make thine enemies thy footstool;”— where the adverb evidently teaches, that this reign of Jesus there will be uninterrupted *while* his enemies are being made the footstool of his feet. Not that he will sit there for some time, and then leave that position for a thousand years, to reign on earth and subdue his enemies ; but, that he remains there, reigning till that work is done, through the agencies supplied by his eternal Father — “sit on my right hand, until I make thine enemies thy footstool.” For while he reigns and intercedes in heaven, he has these agencies under his direction, carrying out his purposes of mercy on earth. His Spirit is sent down to enlighten, renew, and save mankind ; his angels, to minister to the heirs of salvation ; while his saints, “his militant embodied host,” are fighting beneath his banner, against “the rulers of the darkness of this world,” against Satan, the world, and sin ; winning their fellow men over to God, and leading them, as trophies of mercy, to the feet of Jesus for pardon and grace ; for “the saints of the most high shall take the kingdom, and possess the kingdom forever.”

With this view agrees the scripture, which represents the heavens as retaining our glorified Redeemer, until the ruin which sin has wrought shall be restored by grace, and the consummation of all things which belong to the gospel kingdom shall be realized. — “Jesus Christ, whom the heavens must receive until the time of the restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began.” The original of “restitution,” with the preposition added to it, means, as you are aware, the restoration of what has been in a bad state to a good state, and is so

used frequently, (as in Mark iii : 5 ; viii : 25 ; Luke vi : 10 ; Acts 1 : 6.) This text, then, teaches us that whatever the “Prophets” of God have foretold concerning the destruction of the bad state of our world, and the restoration of a good state, “wherein righteousness shall dwell,” shall all be fulfilled, or, in other words, the true spiritual Millennium shall take place *before* the ascended Redeemer shall again leave those heavens, at the termination of human probation, to judge the world.

That our view respecting the appointed agencies for hastening the kingdom of God is a correct one, may be made very simple by a question or two,— Has that kingdom *made any advance*, since the text was uttered ? If so, *by what agencies* has that advance been accomplished ? And, lastly, do those agencies *retain their efficiency to complete* the work they have begun ? I think the settlement of these plain questions may give our minds a firm resting place in regard to this important matter. That the kingdom of God has made *advance*, no one will controvert. The redeemed subjects of that kingdom were all once in one city, contained in an “upper room ;” but now the disciples of Jesus may be found in many countries, and may be numbered by millions. It was that kingdom, the conquests of which gave to America and Britain their present enlightenment, religion, and pre-eminence.

We ask, then, by *what agencies* has this kingdom “come” to the individuals and the communities that are now rejoicing in the possession of its blessings ? To this question but one reply can be given, for we hold it to be indubitable, that in every advance made by the kingdom of God, these three agencies have concurred — the *Truth*, the *Ministry*, and the *Spirit* of Christ. These, these alone, independently of all other aid, save the souls of men, and hasten the Redeemer’s kingdom. The truth of Christ, whether written or spoken, which is received into the mind ; the ministry, or ministrations, of that truth, whether from the pulpit, or the press, or the private conversation, and the Spirit of Christ uniting himself, as the efficient agent, to give these instrumentalities success. “Salvation is by faith, but faith cometh by hearing, and hearing by

the word of God," — here is the first instrumentality ; — "But how shall they hear without a preacher, and how shall they preach except they be sent?" — here is the second ; — But these instrumentalities alone cannot save men; the triumphs of the kingdom of Christ are "not by might, nor by power, but by my Spirit, saith the Lord of Hosts;" "I have planted, Apollos watered, and God gave the increase."

We ask, then, have these agencies lost their *efficiency*? Cannot they finish what they have begun? Or do we need to transfer our confidence from them to other instrumentalities, for the coming of the kingdom of God? No! God has chosen the truth, the living ministry, and the Holy Spirit to save the world; and their commission holds good till their work is done.

Every triumph won by the kingdom of Christ, up to this hour, confirms and illustrates this truth. See its *first victories*, when philosophy, an enraged priesthood, and the licentious masses, all rose up, supported by the sword of the civil magistrate, to stop the onward progress of this kingdom; but, with no other weapon than the Gospel, in the hands of holy men, sustained by the power of the Spirit, "the battle was turned to the gate;" these heroic "soldiers of Christ" silenced philosophy, assailed the temples of idolatry, extinguished their altar fires, hurled the "gods" from their sanctuaries, and trampled them in the dust. The priesthood were struck dumb with dismay, — their temples were seized, and appropriated to Christian uses, and the unfurled standard of the Cross waved from the towering battlements of a vanquished Paganism; the very citadel was seized, and "the saints of the Most High took the" Roman "kingdom," and placed a Christian, instead of a Pagan, Emperor upon its throne. "He manifested his Word through preaching;" and by agencies such as these the victory was won.

Was it not so the day that *Martin Luther* fastened his celebrated Thesis to the door of the Cathedral of Wittenberg; or, that darker day, when he stood up alone and unbefriended in the Diet of Worms, surrounded by the sacerdotal and crowned "Imps of Anti-Christ," with no weapon but the

open "Gospel of the Kingdom" in his hand? There he stood — that "good soldier of Jesus Christ" — to call the world back from the Popery of man to the Christianity of God. And he triumphed; over half of Europe the Papacy fell before the preaching of the kingdom of Christ.

It was so, when *John Wesley* and his associates, having first found that kingdom set up in their own hearts, went forth to encounter the vice, and the brutal ignorance of the Kingswood colliers, and the Cornish miners. By the instrumentality of their preaching, these hardened sinners, who "wept when informed they had souls," these slaves of the devil, were "translated out of the kingdom of darkness into the kingdom of God's dear Son." And to-day, forty thousand Preachers, itinerant and local, with two millions of members, — the youngest division of Immanuel's Army, — are the spoils of that glorious victory.

*Modern Missions* illustrate the same truth. What caused the kingdom of God to "come" in such triumph to the Sandwich Isles, to Burmah, to Greenland, to the West Indies, to "Cannibal Fejee," to the Friendly Isles, to New Zealand, and to many other places? It was God, the Holy Ghost, who went forth with the "Preachers" "sent" by the American Board, by the Baptist, Moravian, and other Missionary agencies.

And thus these "victories of the Cross," — reformations, revivals, and personal conversions, — all concur to evidence that the Bible, the Ministry, and the Spirit of God are the means, the only means, instituted for the extension of his Kingdom on earth.

The great Head of the Church, when standing "but a step from the throne of heaven," was questioned by his disciples, (whose views were then not unlike those of our modern Adventists.) "Lord, wilt thou at this time restore again the kingdom to Israel?" We see with what firm gentleness he rebuked their vain calculations, and carnal views; requiring them to wait till the baptism of the Spirit should enable them to appreciate his spiritual reign, and informing them, that, then their whole thoughts would be engaged in their proper work

of witnessing to all mankind a crucified, ascended, and reigning Saviour — “It is not for you to know the times and the seasons which the Father hath put in his own power. But ye shall receive power, after that the Holy Ghost is come upon you; and ye shall be witnesses unto me, both in Jerusalem and in all Judea, and in Samaria, and unto the uttermost part of the earth.” What an amazing alteration did that baptism produce in their views! No more longing for a visible kingdom on earth, and their own pre-eminence in it, their entire reference ever after is to the Saviour, as a royal Priest in heaven, reigning to redeem the world, and themselves sent forth to publish his reign, his intercession, his grace and mercy to all mankind. See, for instance, the improved views of Peter, a few days afterwards, in his first sermon — “This Jesus hath God raised up, whereof we all are witnesses. Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this which ye now see and hear. For David is not ascended into the heavens; but he saith himself,” (as in verse 30, that God would raise up Christ to sit on his throne,) “the Lord saith unto my Lord, sit thou on my right hand, until I make thine enemies thy footstool. Therefore, let all the house of Israel know assuredly, that God hath made this same Jesus whom ye have crucified, both Lord and Christ.”

The phraseology employed in relation to those agencies is that becoming a reign: — contemplating the human race as in a state of rebellion, “fighting against God” — “enemies in their minds by wicked works,” “the king’s enemies,” — the Ministers of Jesus are designated “Ambassadors for Christ;” the Gospel is called “the gospel of the kingdom;” the saints of Christ are called “soldiers,” warring “a good warfare,” and wearing “the whole armor of God,” — the “breast-plate of righteousness,” the “shield of faith,” the “helmet of salvation,” and the “sword of the spirit.” — These ambassadors are sent to announce the Proclamation of mercy to all who will lay down their weapons, and cease to “fight against God;” they are then no longer “enemies,” but “being reconciled,” Christ “reigns over them,” and “this gospel of the kingdom

shall be preached in all the world, for a witness unto all nations, and then shall the end come.”

We conclude then, that the Word of God, “the Gospel of our salvation,” preached by a living Ministry, under the influence of the Holy Ghost, are the established and permanent agencies for the coming of the kingdom of God.

We now come to notice

### III. THE INTIMATIONS WHICH ANNOUNCE THE SPEEDY APPROACH OF THE KINGDOM OF CHRIST.

None but God can have any idea how often during the past eighteen hundred years, the prayer of the text has ascended to heaven, from the public, social, and private devotions of the disciples of Christ. “And shall not God” hear “his own elect, who cry day and night,” “Thy kingdom come?”

Our Lord teaches us that, as certain conditions of the atmosphere, intimate corresponding changes about to take place; so certain intimations of providence — “signs of the times” — suggest approaching changes, to which the attention of the church should be earnestly directed.

Without attempting to speculate upon what is hidden from human view — “the secret things which belong unto God” alone — I think we may venture to assert that the present age, the days in which we live, are surrounded by intimations of the speedy approach of Christ’s Kingdom, such as no age of the world ever saw; and which, in their nearness and rapidity of approach, should excite the liveliest interest in the hearts of all those who long for “his appearing and his kingdom:”

“His chariot will not long delay;  
We hear the rumbling wheels, and pray,  
Triumphant Lord, appear!”

We live in an extraordinary age. Wonderful discoveries are being made and perfected. Science and the arts are becoming increasingly tributary to the wants and enjoyments of human existence. This is “the march of intellect.” — What a contrast is even the middle of this century with its beginning! The hoary-headed men in our midst stand astonished, when they contrast the circumstances of their early days with what

they now see around them; and they feel it difficult to keep up with the progress of an ever-recurring discovery and improvement. But however surprising and rapid these discoveries in arts and science may be, it is our conviction that during the past fifty years, there have been developments and advances made connected with the kingdom of Christ, (not only far more important, but) far more surprising still. The tardy letter-bags of fifty years ago, do not more contrast with the electric fluid, which brings and writes the message in a moment, than do the state of many of the agencies of Christ's kingdom in the age gone by, with their condition and efficiency in the present day.

If the kingdom of Christ is to "come" through the agencies already referred to, it follows that in proportion as those agencies are augmented, the moral wants of the world will be met, and so the kingdom of God be advanced; while if the word of God be scarce, or "bound," if the evangelical "laborers are few," and if the Spirit be withheld, or his action restrained by the paucity of these instrumentalities, of course the kingdom of Christ is so far retarded. God's word does not "return to him void;" — the ministers he sends he is "with always, even unto the end of the world," — so that in all ages, where there is a planting Paul, and a watering Apollos, there will always be an increase-communicating God. And hence, according to the order established by the great Head of the church, all that is essentially needed for the conquest of the world, is to have a sufficient number of "faithful men," able to "preach the word," "sent forth by the Holy Ghost," "working with them, and confirming the word with signs following." The supply of these instrumentalities will always effect the condition of the world, as certainly as the abundant "harvest" cannot be saved, if "the laborers" are too "few" to overtake it, ere it drops ungathered to the earth. Let us now contemplate what relation the number and character of these appointed instrumentalities in the present day, bear to the instrumentalities of the past, and we shall find results which justify our deepest joy and gratitude. And first as to

*The word of God.* Four hundred years ago there was not a *printed* Bible in existence. In the beginning of the fourteenth

century, the wages of a laboring man are said to have been "three half-pence a day." The price of a well-written Bible was thirty pounds. So that a working man, to have been able to purchase one copy of the word of God, must have devoted the entire earnings of *sixteen years*, in order to have obtained it. The Bible was then a scarce book. Indeed, many Monasteries and Colleges were not rich enough to own a complete copy. The Clergy — and even some of the Bishops — were ignorant of the scriptures, except what of it was contained in their "Missals." Under such pastors the people "perished for lack of knowledge." That book which was able to make them "wise unto salvation," and intended by its Divine Author to be equally accessible to "Jew and Greek, Barbarian and Scythian, bond and free," was locked up from them, and its use in their own tongue, prohibited under the severest penalties. The providential discovery of the art of printing in the middle of the fifteenth century, began to dispel the "gross darkness" which then covered Christendom. It is on record that *Faust*, one of the first printers, sold some of the early printed copies of the scriptures in Paris, (about A. D. 1470,) for *sixty crowns* each. And *Fox* tells us that in 1521, those who loved the word of God, "gave *five marks* for a book, and some gave a load of hay for a few chapters of St. James' or St. Paul's epistles." And *Townsley* states that in 1429, the New Testament sold "in London for four marks and forty pence," — a sum equivalent to nearly two hundred dollars at present.

Down to the beginning of the present century, the circulation of the Bible was very limited, even in Protestant Christendom; while, with a few honorable exceptions, hardly any thing was done to promote its diffusion through the heathen world. From Anderson's "*Annals of the English Bible*," and other writers, we gather that in the year 1800, there were, probably, about four million copies of the Bible in existence, in thirty-seven translations; a supply then about equal to five copies for every one thousand persons on earth, leaving the nine hundred and ninety-five utterly destitute of the Word of life. While the amount of Christian literature in general

was in no better proportion to the mental and moral wants of the world.

*The missionary enterprise* was not properly understood a hundred years ago. The church had then no warm heart to this great cause. Indeed, she was at that time thrown upon the defence of her own existence at home ; she stood between two fires, and was timid and fearful. On the one hand, Rome was making the most of the opportunity which the prevailing apathy afforded her ;— and on the other, the pernicious writings of Hobbes, Collins, Shaftsbury, Chubb, Bolingbroke, Voltaire, Tom Paine, and others, had been, or were, in full circulation,— pouring out their infidelity, either in the form of downright blasphemy, or of philosophical speculation. High and low became impregnated with profanity and skepticism ; ungodliness abounded ; and “ the love of many waxed cold.” Religion, and especially its ministers, were held up to ridicule ; while God-dishonoring heresies fast found their way into the theological chairs and pulpits of the church. The political world was agitated by “ wars and rumors of wars ; ” commerce was crippled by the “ Privateers ” which swept the ocean ; and the slave-trade, with all its horrors, was in full operation. The heathen world was shut up from Christian exertion ; and about all the information we had of those “ dark places of the earth,” were either the false representations of skepticism, concerning the “ innocence,” “ morality,” and “ happiness ” of the Hindoos and Chinese, or those shocking accounts of savagism and blood-thirsty cruelty, given by such voyagers as Byron, Wallis, and Cook.

The Missionary efforts which were then made, at a few points in the East and in America, were not even properly followed up ; while, like occasional stars, they only made the moral darkness more visible. As we come down to the beginning of this century, we see but the dawning of the day. The apathy of the ministry and the church were not the only impediments ; the missionary scheme was unpopular with the public in general. Orators in Parliament, and writers in the leading Literature of that day, frequently ridiculed it ; and the East India Company passed resolves, which were carried out

by their agents in India, utterly discouraging the introduction of Christian missionaries among the Hindoos. The local Legislatures and magistracy of the West Indies, either prohibited the landing of the missionaries, or persecuted them after they had landed ; so that it was not uncommon to thrust them into prison, and give up their houses of worship to the fury of drunken mobs, to be pulled down and burnt. I have seen and conversed with some of the aged and venerable men who were thus persecuted forty years ago. In fact, fifty years since the church was not prepared to work ; the world was not open to Christian exertion ; the right kind of men to send forth were very few and hard to obtain ; the financial resources available were small and precarious ; and the missionary cause was looked upon as an experiment, of the success of which, even good men had their grave misgivings. And all this time the millions of our fellow immortals were rushing by crowds into an Idolator’s eternity !

*The Spirit of God* could then find but little faith in the church upon which to put honor, and but few proper efforts to bless with success. The heathen world was a vast valley, like that in Ezekiel’s vision, strewn with the skeletons of the hundreds of millions which sin had killed. There they lay, shrouded in darkness, beneath the shadow of death ; and when devout and thoughtful men looked upon these regions of desolation, and the question arose, “ can these dry bones live ? ” the faith of that day could see no hope, and the reply of the fearful heart was, “ O, Lord God, thou knowest.” The Spirit had not yet breathed upon these slain, that they might live. Such was the state of the kingdom of God, in relation to its extension, fifty, or a hundred years ago.

Let us now contemplate the *present* state of the same agencies, and see the astonishing contrast. Truly, “ the Kingdom of God has come nigh unto ” us ; and hence the moral wonders God is now working in the earth.

And, first, as to the position and prospects of

*The Word of God* in the present day. What advanced ground does this instrument of human salvation hold now, compared to that which it occupied fifty years ago. We



hazard nothing in saying that a greater number of the Sacred Volume, and in more languages, have been printed and distributed during the past half century, than all the copies which had previously been circulated since the world began! From data within our reach, we have calculated that from various sources, including the "authorized" issues from the presses of the Universities of Oxford and Cambridge, and those of the "Queen's Printers," in London and Edinburgh, together with the Asiatic, European, and American Bible Societies, there have been issued since 1804, more than seventy-three million copies of the Word of God, in nearly one hundred and ninety languages and dialects! These "laws" of Christ's kingdom, these "leaves of the tree of life, for the healing of the nations," these "fountains of living waters," now flow forth from the consecrated press, in its regular issues, at an average of over eight thousand copies a day, in languages spoken by six hundred million of our race. And not only has the number been so wonderfully augmented, that wonder has been repeated in the reduction of its *price*. Instead of a time when there were but few Bibles, and little effort to increase the amount, with a price beyond the reach of all, except the few endowed with wealth sufficient to obtain the precious rarity, we live to see a day in which the Bible can be procured by two-thirds of our fellow men for a shilling; poor and rich among them can now read "in their own tongues the wonderful works of God." And not only so, a greater miracle opens to our view. We have lived to see a day when China, the most numerous nation on earth, containing a third of the human family, have the Holy Scriptures published in their own language, and sold for *six cents* a copy!

O, how the heart of St. Paul would have beat high with holy gratitude and joy, could he have seen the steam presses of our day, in the establishments of the British and American Bible Societies, throwing off his sacred Epistles by thousands every day, to be read, not merely by "all the brethren" of one or two churches, but by hundreds of millions of the race for whom he wrote them. And yet it is probable that more than one half of the time, labor, and money, of the Bible

Societies, had to be expended in efforts which were merely *preparatory*, to their more immediate design of placing the Revelation of God in the hands of the people. With over one hundred and forty languages, every thing, from the foundations, had to be accomplished; suitable men had to be found and qualified for this service;— they had to master these languages, then reduce and systematize them, compile grammars and lexicons, and then patiently translate, revise, and publish. But, now that the Scriptures in these tongues are fully revised and *stereotyped*, the whole energies of these Institutions can be devoted to their propagation and distribution. If, against such difficulties, with every thing to learn and to do— these societies have accomplished so much for the kingdom of God, during the past forty-eight years, what— with their multiplying resources— shall they not accomplish ere this century closes?

This circulation of the "Gospel of the Kingdom," fulfils results for the cause of Christ, for which nothing else can be a substitute. For want of a printed and circulated Bible, the evangelical light, the harmony of religious views, the Sabbath school and Tract agencies, and other facilities, of the modern churches, were all unknown to the Christians of sixteen hundred years ago;— and, hence, the great anti-christian Apostacy,— hence "the dark ages,"— hence the delay in the coming of Christ's Kingdom on earth. Printing places truth beyond corruption, and gives wings to the Word of God. In the Bible Societies of this day, the King of Saints is repeating— and, in a sense, exceeding— the wonders of the Pentecost. The Apostles were enabled in that day to publish the Gospel to the representatives of, at most, twenty-five different nations;— but here is an instrumentality which publishes "the wonderful works of God," in the Gospel of His Son, to "every man, in the tongue wherein he was born," in "every nation under heaven;"— and which is to-day announcing that Gospel in a greater number of "tongues," than there were persons present in that Christian assembly when the "one hundred and twenty disciples" were thus endowed!

Again, how delightful is it to contemplate the present state of

*The Missionary Enterprize* — the second great instrument for the coming of the Kingdom of God. The nineteenth century has received the honorable designation of “The Missionary Age,” from the fact, that greater evangelical efforts have been put forth for the extension of Christ’s Kingdom, and more abundant success has been vouchsafed to these efforts, than at any other period since Apostolic times. A writer, in a late number of the *Congregationalist* states, — “It is estimated that five hundred thousand Pagans were converted during the first sixty years of the Christian Church, and that the number of converts during the last sixty years is eight hundred thousand at least.” We know not how close this calculation may be to the truth; but it is close enough to enable us to “thank God and take courage.” A better day than this one our earth never saw; — its “redemption draweth nigh” — “the field is the world;” and God has “thrust forth more laborers” into it. Behold the consequent change. — Not to make any reference to the improved aspect of the ministry and membership *at home* — but simply confining ourselves to the foreign triumphs of the Kingdom of Christ — what a glorious alteration stretches out before our view. Why, there were not one hundred missionaries in all the heathen world fifty years ago — and now we have three thousand; and there are aiding them in the duty of preaching Christ crucified, more than eleven thousand lay Preachers.

When did the Church ever before see in the heathen world fourteen thousand preachers of an evangelical salvation? Never. When was her Gospel, in equal purity, and in as many languages, preached from an open Bible? Never. When before did she see the providence of God opening her way into nearly every nation under heaven? Never before. When, previous to this day, was the heart of that church warmed with the joy of beholding in her mission-churches, three hundred and fifty thousand converted heathen, one million five hundred thousand attendants upon public worship, two hundred and fifty thousand children in the schools, nearly fifty printing

establishments, diffusing her Christian literature among the heathen, and four missionary ships, constantly bearing on the mighty deep, her “Messengers of Peace” to all parts of the earth? We answer again, *Never*: No, *never since there was a church on earth!*

And yet, this also is but the *beginning* — an immense proportion of the time, toil, and money, expended on this enterprize, had necessarily to be devoted to what was but *preparatory*. The men had to be found, sent, and sustained; — churches, schools, and parsonages had to be built; and all the expense and delay, consequent upon failure of health, sickness, and death, had to be borne, before much could be accomplished. — Besides, provision is being made for the permanence, and for the rapid extension of this work. A native Ministry is being raised up to carry on what the foreign Evangelist has begun; many of these churches of converted Heathen are fast becoming self-supporting; and some of them — as the Sandwich Isles and Australia — are already sending the gospel to “the regions beyond” them. And God will take care that the material means for carrying out this design, shall not be wanting; — He who is now giving “his” gold in millions to both sections of the Protestant Anglo Saxon race, for the promotion ultimately of his own glory, — is also directing Commerce, with its inevitable wealth and influence, to those shores where our most important Missions are established, — and is thus providing the sources from which the streams of consecrated wealth shall yet flow into the Treasury of His Kingdom. — “Surely the Isles shall wait for me, and the ships of Tarshish first, to bring thy sons from far, their silver and their gold with them, unto the name of the Lord thy God, and to the Holy One of Israel, because he hath glorified thee.”

*The Holy Spirit’s Sanction.* We now come to consider in what light God has regarded these efforts — whether He has owned and blest these instrumentalities, as suitable for hastening the Kingdom of his Son. We feel that all depends on *this*. We might multiply our Bibles and our Missionaries, but if God delight not in them, and ask the question — “Who hath required this at your hands?” we should labor in vain.

Such unauthorized agency would "not profit," because He "had not sent them,"—no sinners would be redeemed—no extension secured to the reign of Christ on earth. But we can joyfully appeal to the demonstration of the Divine approbation. The Holy Ghost has openly honored these as his chosen instruments for the conquest of the world. See the statistics under the last head.—He who "gave the Word" gave also "the great company of them that proclaim it." And here are hundreds of thousands of redeemed men, and they have been preceded by thousands more, who have died in the faith, and are now before the Throne—every one of whom is God's own evidence for the divinity of the means which "delivered them from the power of darkness, and translated them into the Kingdom of His Dear Son." Nor were these experiments on the most promising moral soil;—on the contrary, they were samples of the most degraded of mankind—unless we can find Heathen more intellectually proud than the Hindoos, more ignorant than the Hottentots, more stupid than the Esquimaux, more debased than the Papoos, more blood-thirsty than the Ashantees, or more cannibal than the Fejeeans. Never, since Christ set up his kingdom, and began his reign on earth, has there been a more marked co-operation of God with his Church than during the past fifty years. And, in fact, the Holy Ghost has set his seal upon the efforts made, up to the full measure of the instrumentality employed.

And mark the contrast, already.—Beneath the peaceful reign of the Son of God, "the isles afar off which had not heard his fame" forty years ago, are now in righteousness and joy, declaring "his glory among the Gentiles." The wars, the blood-thirsty cruelty, and licentiousness, which reigned there have now ceased. Ask the crews of your New England whaling-ships, what is the change which twenty-five or thirty years have witnessed? and they can tell you, that "the victories of the Cross" in the Pacific, have transformed the savage into a saint—have spread peace, industry, schools, and Christian institutions through many of these island nations. And, that when in their vicinity, the Christian

Mariner can run his vessel into their harbors, (not with the fearful caution, the netted sides, and the loaded cannon of thirty years ago,) and, mingling with their large Christian congregations, can there spend a Sabbath, the peace and sanctity of which, is not surpassed in the most highly favored portions of his fatherland. And why?—Because the kingdom of Christ has "come" unto them.—For these are the victories of Jesus—these are his triumphs—triumphs over ignorance, over sin, over Satan, over human misery and every foe of man and of God—thus he conquers, and thus he reigns!

We cannot pass from this part of the subject, without taking a glance at the variety and richness of those endowments with which the King of Zion has supplied all the rising wants of this glorious enterprize. Illustrative examples must be few, but there are some we are bound to mention. To such men as Coke, Moffit, Williams, and Freeman, was given, according to the demand, the spirit of unwearied enterprize;—and to their holy zeal are we indebted for the broad foundations on which this work in many places rests. To Martin, Carey, Judson, Morrison, Milne, and others of that class, was granted the indomitable energy and perseverance, necessary to translate the book of God—and thus unseal the fountains of living waters for the millions of the east. We then needed divinely qualified Missionaries of the Cross—men not "counting their lives dear unto themselves"—to go forth and invite the perishing millions to "take the waters of life freely." And now three thousand ordained Missionaries,—animated by the same spirit of zeal, labor, and self-sacrifice, which characterized Eliot, Brainard, Swartz, Anne H. Judson, and Harriet Newell,—are extending the Kingdom of Jesus in heathen lands. To guide and sustain this noble band of Christian warriors, and their eleven thousand assistants, we needed at home Directors of forecast and wisdom, zealous agents, and a church whose love and liberality would furnish the material means of their support—and God provided for this also. The intelligent and venerable men, who are officers of those Missionary institutions, constitute a class of the choicest spirits on earth;—and God has lighted up the Missionary

flame in the breasts of the devoted advocates of this cause, in answer to whose appeals, and at the call of God, the churches have "come up to the help of the Lord against the mighty," and during the year past have laid over \$3,500,000 upon the Foreign Missionary altar. Again, twenty years ago, half the population of the earth was jealously shut up from the coming of the Kingdom of Christ. But God moved in the politics of this world, and the difficulties owned his presence and receded; the ports of the Celestial Empire opened, while *Keying* in China, and *Canning* in Turkey, were raised up to obtain in these countries, imperial edicts of toleration for the religion of Christ. And, as soon as His church is ready with the means of improving the opportunity, God will open Brazil, and Spain, and Italy, and Central Africa, and Russia, and Japan, as he has already opened India, and Burmah, and China, and Turkey.—"I will go before thee and make the crooked places straight; I will break in pieces the gates of brass, and cut in sunder the bars of iron."

Did distance, dreary voyages, and national seclusion, present their obstacles? The resources of God can meet these emergencies also. Commerce shall spread its ramifications every where—steam vessels shall perform their speedy journeys, and railroads shall join "the differing nations" in bands of iron grasp. Science is an inspiration from God; and its most important developments were granted at a period in the world's history, when the church had an evangelical Gospel to give, and organized agencies for its diffusion. Once more the manner in which this great cause—formerly despised and frowned upon—is now rising in the estimation of mankind, indicates "the hand of God." The very Commerce which, fifty years ago, superstitiously dreaded to carry an Ambassador of Christ to distant lands—as though Jonah's doom awaited them all—now pays homage to his mission, and bears them by hundreds to their posts of duty;—while our printed Reports show, that among the liberal supporters of this cause, you can now find the names of the Warrior, the Politician, the Merchant, the Philanthropist, and even some of the Nobles and Princes of the earth. Such are the hopes for the speedy

triumphs of the Kingdom of Christ, which the results of the past fifty years call upon us to entertain. With unexampled rapidity has God enlarged his chosen instrumentalities for the coming of his Son's kingdom;—has poured the Holy Ghost, the great Missionary spirit, abundantly upon his church;—has opened the Nations to the missionary action of his people;—and is making all the events of his providence on earth to bow to the Cross of Christ. With such facts and intimations before our view, our faith can rest in the fullest conviction, that the triumphs of this glorious cause is not only certain, but *near*; and that its energies will augment until all opposition is overborne, and with accelerated haste, it completes the subjugation of the world to Christ. In conclusion, let us now notice—

#### IV. THE CONSEQUENT RESULTS OF THE ESTABLISHMENT OF THIS KINGDOM ON EARTH.

These results involve a complete transformation in the circumstances of mankind—a transformation, so pervading and felicitous, that the very earth, and its savage animals, with the elements of nature, are, in the sublime language of prophecy, represented as sympathizing with the mighty change,—and even themselves feeling its renewing influences. The most appropriate symbol which describes this new moral world, is that of "a new heaven and a new earth"—(Isa. 65: 17.) The earth shall then "yield her increase,"—because delivered from "the curse," on "the tops of the mountains" shall the bending grain fill the reaper's hand,—and even "the wilderness" be watered with fertilizing streams, while the "desert shall rejoice and blossom as the rose." "The beast of the field shall honor" God: "the lion," the "leopard," and the "wolf" shall part with their ferocity; "they shall not hurt nor destroy—for the earth shall be full of the knowledge of the Lord." It will be Paradise restored; "for the Lord shall comfort Zion; he will comfort all her waste places; and he will make her wilderness like Eden, and her desert like the garden of the Lord; joy and gladness shall be found therein,—

thanksgiving, and the voice of melody." For "the whole creation," now waiting in "earnest expectation," "shall be delivered from the bondages of corruption into the glorious liberty of the sons of God." But here we are again met by this Adventist theory, and told, that this scene of light and joy is to be but *short-lived*, — "a thousand years" being the duration of Christ's reign. We protest against this limitation of the triumphs of mercy. Here is another point in which this theory has distorted Christian theology, and misled the views and hopes of God's saints. How dreary is the thought which this system suggests — that, after the almost infinite labors and sufferings passed through, to reach a condition where Jesus shall be universally owned and loved, as the sovereign of our then renewed and happy world, — that the Devil will be again let loose, in order to pollute and desolate this fair heritage of God, and rudely overturn the established kingdom of Christ! Whatever else Revelations, xx : 7, may mean, we are confident *this* cannot be its meaning. And yet, this is the only passage in all the Bible which can be brought forward to sustain this extraordinary idea. No text of Scripture, the interpretation of which is manifestly difficult, should be made the sole foundation of such a doctrine as this. Even in relation to this passage, it is notorious that "Millenarians" themselves are not agreed about its exact meaning; while *Bush*, and other writers, have proved it capable of an entirely different sense, than that which is thus put upon it. Nor are we driven to this text for a solitary resting-place, as though no other passage of Scripture revealed the extent and duration of the reign of grace on earth. By no means. Let us then appeal to the Word of God. The adorable Redeemer having converted our world, and filled it with all the peaceable fruits of righteousness, the question is, *how long* shall this blessed state last? "One thousand years" merely? Let God answer — and we shall find that the figures and express statements, employed to describe its duration, are those of an undisturbed, indestructible, and unending character; — such as the duration of the ordinances of heaven — the successive generations of mankind — and the terms "forever," and "eter-

nity." In fact, to last until it is completed by the general judgment, and merged in the glory of an eternal reign above. *John Fletcher's* mind revolted from the idea, that the duration of the Redeemer's reign could only be for a thousand years — unless we understand them as *prophetic* years, which would thus extend the reign of Christ "to three hundred and sixty thousand years;" and, he adds, "thus would vanish that pitiful objection, of God creating a world where the good would bear no proportion to the wicked."

But hear what the Word of God saith. — "The God of heaven shall set up a Kingdom, which shall never be destroyed — and it shall stand forever." And speaking of the Kingdom of "the Son of Man," it is stated, — "His dominion is an everlasting dominion, which shall not pass away, and his Kingdom that which shall not be destroyed;" "and of his Kingdom there shall be no end;" for it is "a Kingdom which cannot be moved." "They shall fear thee as long as the sun and moon endure, throughout all generations; His name shall endure forever; and men shall be blessed in him; all nations shall call him blessed." "For as the days of a tree are the days of my people; and mine elect shall long enjoy the work of their hands." "He shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hand." "I will make thee an eternal excellency, a joy of many generations." None but the Infinite knows the number of happy years which that word "many" includes for our redeemed world. Righteousness is yet to be as extensive and triumphant in this world as sin has ever been. Nay, more so — as the authority and the power of God are greater than that of the enemy of God and man. But this triumph requires *time* for its accomplishment.

It is nowhere the doctrine of the Scriptures that Satan shall succeed in destroying a greater number of souls than Christ will ever be able to redeem. And how painful would be the idea, of terminating this present economy before the Redeemer has had the opportunity of saving, and peopling heaven with myriads of redeemed souls, "out of every nation, and kindred, and people, and tongue." Hitherto the Devil has had the

supremacy ; he has reaped " the harvest " of humanity. But the scene shall change. Christ has claims on the race he purchased with his blood, which shall yet be honored. His " harvest " is still to come. And countless as " the stars of heaven," or the " sands upon the sea shore," shall be the fruit of his death ; " so " numerous " shall his seed be." Heretofore sin has " reigned " and " abounded ; " but the moral condition of man is changing ; Grace is asserting its claims to universal triumph ; its " reign " is begun, and will " abound more and more." And God will see to it, that Grace not merely equals sin, in its extent, and the number of its adherents, but that it shall surpass it far ; for, on this earth, " where sin abounded, Grace " — not merely in its provisions, but also in its *triumphs* of mercy — " shall much more abound. That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life, through Jesus Christ our Lord."

We need not be surprised at the limited views with which the triumphs of this great cause have sometimes been regarded. It is only of late that the Church has been aroused to a sense of her responsibility to save our race, and the progress of missionary faith has been correspondingly slow. Why, fifty or a hundred years ago, the salvation of the heathen world was regarded as almost impracticable, except as a miraculous intervention, which it would be presumption to expect or desire from God. And the vices and miseries of Paganism were contemplated with a kind of " submissive awe," as if they were " the inevitable conditions of humanity " in those regions of the earth. Compare the strongest missionary utterances and expectations, of even such men as holy *Richard Baxter*, with the glowing feelings and language of thousands of church-members in this day, and mark the difference. Though, even yet, the missionary faith of the church is too much qualified — too feeble — too little ready to expect " greater things than these." And, no doubt, fifty years hence — in connection with richer triumphs of the Cross — that faith will be more full, and may present as great a contrast to the faith of the present day, as this faith does to the timid desires of fifty years ago. Thus great questions in morals and theology, (as, for example,

the doctrine of justification by faith — the consciousness of salvation — the Slave Trade and slavery — the use of alcoholic drinks — revivals, &c.) which have long lain hid and uninfluential, have had, on occasion, a flood of light poured upon them — and they have come forth to activity, and have led the church to a higher stand-point of truth and excellence. And, no doubt, what our fathers had difficulty in admitting and acting upon, in relation to the missionary enterprise, our children — astonished that they ever could have been doubted — will regard as self-evident, and work them out with enthusiasm.

We need not stay to go into the question, whether the triumphs of grace on earth involves the actual salvation of every human being then alive, — because this need not be maintained in order to the realization of those glorious promises. Exceptional cases may be allowed, without materially injuring the express language God employs on this subject — in fact, such exceptions would not be worthy of notice. If grace only become as universal and triumphant as sin once was, — if the world only reach that position, wherein it will be as difficult to find a sinner, as it was formerly to find a saint, the letter and spirit of those declarations will be realized ; — and *less than this*, those declarations seem to forbid us to entertain as our hopes for the glorious future of redemption on earth.

Setting aside, then, these doubts and limited views, let us settle this great question by a final appeal to the word of God : — what does the Holy Ghost teach us shall be the *extent* and *effects* of those triumphs which await the kingdom of Christ on earth ? There is no doctrine in the Bible more extensively and repeatedly announced than this ; and that, too, in passages as *clear* as they are numerous.

What then are the views given us in Scripture, of the holy and happy state of mankind under the approaching reign of the Prince of Peace ? —

We are taught, first, that

*The Empire and Agency of Satan on earth shall be destroyed.*

His wrath is stimulated by the consciousness that " he hath

but a short time"—however strongly he may fortify himself, there is "a stronger than he" who "will come upon him, and overcome him, and take from him all his armor wherein he trusteth, and divide his spoils;" for "the Son of God was manifested to destroy the works of the Devil." His expulsion is an effect and evidence of Christ's reign on earth,—"If I cast out devils by the Spirit of God, then the kingdom of God is come nigh unto you." The Holy Ghost—who convinces "of judgment, because the prince of this world is judged"—expels the Evil Spirit from the souls of men, and will continue to follow him up, until he shall not have one spot of God's earth on which to maintain his ground; but "his kingdom shall be brought to desolation;" then "shall the Prince of this world be cast out," and that same almighty arm which expelled him from heaven, shall thrust him out of this earth, and down to hell. We are also taught that

*The reign of Idolatry shall be utterly terminated, and Antichristian error of every form shall be banished from the world.*

"The gods that have not made the heavens and the earth, even they shall perish from the earth, and from under these heavens;" "for he will famish all the gods of the earth; and men shall worship him, every one from his place, even all the isles of the heathen;" "neither will they say any more to the work of their hands, ye are our gods." "Babylon the great, shall fall like a mill-stone into the depths of the sea, and shall be found no more at all." God will "dry up the Euphrates" of the "false prophet's" doctrine and power, and both he and "the beast," shall be destroyed by the breath of the Lord's mouth, and "consumed by the brightness of his coming." Again, in proportion as the Kingdom of God is established in the earth—

*Political society will be so subordinated to the government of Christ, that universal harmony and peace shall pervade the world.*

"All Kings shall fall down before him, all nations shall serve him; He will "make wars to cease unto the ends of the earth." The conscious security, and brotherly love, will lead men "to beat their swords into plough shares, and their spears into pruning hooks; nation shall no longer lift up

sword against nation, neither shall they learn war any more." "I will also make thine officers peace, and thine exactors righteousness; violence shall no more be heard in thy land, wasting nor destruction within thy borders, but thou shalt call thy walls salvation, and thy gates praise;"—and they shall dwell "every man under his vine and fig tree, and none shall make them afraid." Further,

*The Light of Evangelical Truth is to become universal:* Banishing the accumulated gloom of ages from the human mind and heart. To dispel the "gross darkness" that covers the earth, God will say, "arise, shine, for thy light is come, and the glory of the Lord is risen upon thee, and the Gentiles shall come to thy light, and Kings to the brightness of thy rising." "I will also give thee to be a light to the Gentiles;" "and the glory of the Lord shall be revealed, and all flesh shall see it together." Men shall receive and love this light, and thus

*The saving Knowledge of God will fill the world.*—Evangelical messengers shall traverse sea and land, "to make known to the sons of men his mighty acts, and the glorious majesty of his Kingdom"—"which in other ages was not made known unto the sons of men, as it is now revealed unto his holy Apostles and Prophets by the spirit. That the Gentiles should be fellow heirs, and of the same body, and partakers of his promise in Christ by the gospel;" "but is now made manifest and by the scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations for the obedience of faith;" "and he will destroy the face of the covering cast over all people, and the veil that is spread over all nations. My righteousness is near; my salvation is gone forth, and mine arm shall judge the people; the isles shall wait upon me, and on mine arm shall they trust;" "for my salvation is near to come, and my righteousness to be revealed."

Another feature of this blessed period will be that

*Experimental Piety shall rapidly spread, and sinners shall be converted in multitudes.* For the nearer Christianity arrives to its state of triumph, the more rapid will be its progress—the

unexhausted promise is, "It shall come to pass in the last days, saith God, I will pour out my spirit on all flesh;" "who are these that fly as a cloud and as doves to their windows?" "who hath heard such things? who hath seen such things? shall the earth be made to bring forth in one day? or shall a nation be born at once? for as soon as Zion travailed she brought forth her children;" "a little one shall become a thousand, and a small one a strong nation; I the Lord will hasten it in his time;" "in the place where it was said ye are not my people; there they shall be called the children of the living God."

After all her dispersions and sorrows, "a captive, and wandering to and fro,"

*The Church of the Redeemer shall be replenished with multitudes of saved men, over whom she will delight as her children in the Lord.*

For thus saith the Lord, "I will extend peace to her like a river, and the glory of the Gentiles like a flowing stream;" "I will lift up my hand to the Gentiles, and set up my standard to the people; and they shall bring thy sons in their arms and thy daughters shall be carried upon their shoulders;" "and kings shall be thy nursing fathers, and their queens thy nursing mothers;" "lift up thine eyes round about and behold, all these gather themselves together, and come to thee — for thy waste and thy desolate places, and the land of thy destruction shall even now be too narrow by reason of the inhabitants, and they that swallowed thee up shall be far away." In these happy times

*The Flock of God shall be numerous, safe, and happy.*

For the Lord Jesus shall be known as the chief Shepherd and Bishop of souls, — to whose fold "all Israel," with "the fulness of the Gentiles," shall be brought in. He will deliver them from the evils and heresies which have heretofore made them a prey, and will bless them with an uninterrupted succession of pastors, under whose care they shall rest in purity and peace. "Other sheep I have which are not of this fold; them also I must bring, and there shall be one fold and one shepherd." "And I will give you pastors according to mine

own heart, which shall feed you with knowledge and understanding;" — overseers of the flock, who shall "feed the church of God, which he purchased with his own blood," when he gave his life for the sheep — "and I will make with them a covenant of peace, and will cause the evil beasts to cease out of the land; and they shall dwell safely in the wilderness, and sleep in the woods" — "they shall not hunger nor thirst, neither shall the heat nor sun smite them; for he that hath mercy on them shall lead them, even by the springs of water shall he guide them."

No longer conducting their worship in fear or obscurity — in dens and caves of the earth — few, and feeble, and persecuted, his saints shall see

*The House of God universally honored, and the ordinances of religion therein becoming the delight of all.*

"In the last days the mountain of the Lord's house shall be established on the top of the mountains — and all nations shall flow unto it;" "the glory of Lebanon shall come unto thee, the fir tree, the pine tree, and the box together, to beautify the place of the sanctuary; and I will make the place of my feet glorious" — "and the sons of strangers shall build up thy walls, and their kings shall minister unto thee," and "from one new moon to another, and from one sabbath to another, all flesh shall come to worship before me." The worshipping millions on earth will join in the universal anthem of praise and love; and as it rolls on, each heart catching the inspiration, will unite to swell the general joy; — "Sing O ye heavens, for the Lord hath done it; shout ye lower parts of the earth," "ye that go down to the sea, the isles, and the inhabitants thereof; let the wilderness and the cities thereof lift up their voice, the villages that Kedar doth inhabit; let the inhabitants of the rock sing, let them shout from the top of the mountains." For "from the rising of the sun to the going down of the same, my name shall be great among the Gentiles; and in every place incense shall be offered unto my name, and a pure offering, for my name shall be great among the heathen, saith the Lord of Hosts." And thus the prayer of the text shall be fulfilled, and



*The entire population of our world become the holy and happy subjects of the King of Saints.* "And the Lord shall be king" — not only in right but in fact — "over all the earth ; in that day shall there be one Lord, and his name one ;" "he shall have dominion also from sea to sea, and from the river unto the ends of the earth ;" "to him every knee shall bow ;" "yea, all Kings shall fall down before him ; all nations shall serve him," and thus will be fully realized his Father's promise — "ask of me and I will give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession ;" "the kingdoms of this world" shall have "become the kingdom of our God and of his Christ."

Such is the glorious future to which our world is tending, as described to us by the mouth of God himself. "Little faith" may doubt whether these visions of glory can ever be enjoyed on earth ; whether the long night of sin, and pain, and oppression, shall be succeeded by a day so heavenly as this. Let, then, lingering unbelief propose her qualifications ; let the timid heart, to which these "true sayings of God" seem too glorious to be credited, put forth its last objections ; and God will again reply, with even stronger declarations, to them all. It has been queried,

"*Shall not this light, after all, be but partial in its developments?* No ; it will be a moral illumination, such as the world never saw before ; "the perfect day," on to which evangelical light now "shineth more and more." As a comparison with what went before — "the light of the moon shall be as the light of the sun ; and the light of the sun shall be seven-fold ; as the light of seven days" — a condition as far superior to all preceding it, as He is superior to the waxing and waning luminaries which he is represented as setting aside, that he may himself take their place — "The sun shall no more be thy light by day, neither for brightness shall the moon give light unto thee ; but the LORD shall be unto thee an everlasting light, and thy God thy glory," — and this light — which will never set, nor be eclipsed — is to be universal, for "The whole earth shall be filled with his glory."

"*But,*" it has been asked, "*shall not this diffused knowledge of*

*God be only shallow — not deep or profound?*" Hear God's reply. "They shall teach no more every man his neighbor, and every man his brother, saying, Know the Lord ; for they shall all know me" — whom to know "is life eternal" — "from the least of them even unto the greatest of them, said the Lord ; for I will forgive their iniquity, and will remember their sin no more." This knowledge shall yet overflow the world with a deluge of light, to the tops of its highest mountains, —

"Till, like a sea of Glory,  
It spreads from pole to pole:"

For Jehovah, pointing to the vast Ocean (whose average depth is fifteen thousand seven hundred feet — nearly three miles,) as an image of the depth and diffusion of this saving knowledge — has declared — "The earth shall be full of the knowledge of the Lord, as the waters cover the sea!" It may again be objected,

"*But is it not probable that this extended Righteousness may be but superficial in its character?*" No: The teachings of the Holy Spirit warrant the expectation that piety — not only more widely diffused, but of richer and deeper purity than the church has known, will be a characteristic of this latter-day glory — "In his days shall the righteous flourish" — "like the palm tree, he shall grow like the cedars in Lebanon." And, in augmented grace and strength to do the will of Christ — "He that is feeble among them in that day shall be as David ; and the house of David shall be as God, and as the Angel of the Lord before them." "For, as the earth bringeth forth her bud, and the garden causeth the things that are sown in it to spring forth ; so the Lord God will cause righteousness and praise to spring forth before all the nations."

"*What — shall the proud, powerful systems, now holding two-thirds of the World's population in bondage, all be utterly overthrown?*"

Joyfully can we answer, Yes ; for a day is coming when this earth of ours shall be one vast Temple, filled with joyous worshippers, and not one Idol, or Pagan shrine, within all its limits! "In that day, saith the Lord of Hosts, I will cut off

the names of the idols out of the land." Instead of "Gods many, and Lords many," there shall be "one Lord, and his name one." The enlightened and relenting heathen — like Ephraim — "shall say, what have I to do any more with idols?" "Neither shall they say any more to the work of their hands, ye are our Gods;" for "in that day a man shall cast his idols of silver, and his idols of gold, which they made each one for himself to worship, to the moles and to the bats;" "and the Lord alone shall be exalted in that day; and the idols he shall utterly abolish."

*"And shall all the impediments, which now so resolutely set themselves against the Gospel, be swept away, and every difficulty be removed?"*

They shall. Already has Christianity conquered foes as powerful and fierce as any which remain to be subdued. The lightning of Gospel truth smote Jove — "Father of Gods and men" — on the summit of his "shadowy Olympus; and the Gods of Classic Mythology, with the rabble of their Pantheon, vanished before its sacred might." It smote the Thor and Woden of our Saxon forefathers; routed "the phantoms of the Valhalla;" and left "the great Goddess Diana" without a worshipper. The religion that could abolish the sanguinary rites of the Druids, enlighten the darkness of the Hottentot, arouse the torpid soul of the Esquimaux, and calm the blood-thirstiness of the Fejeean, is invested with an omnipotence which nothing can resist. The Faith is divine which could survive "the Neological Pantheism of Spinoza, the Casuistic Doubts of Bayle, the Phenomenonism of Hume, Kant, and Transcendental Skepticism, the Ridicule of Voltaire, the Sentimental Deism of Rousseau, the Historical Infidelity of Gibbon;" and all the other agents and hosts of the Evil One, that have from time to time attacked her. The mercy which saved Manasseh and Saul of Tarsus, is the same as that which, in modern days, converted "Ananke, the Esquimaux murderer, Tschoop, that monster of debauchery and vice, Africaner, that terrible marauder, and destroyer of Missionary Settlements, Tamatoa, once blasphemously worshipped as a god, Vaza, the procurer of human sacrifices, and Romatane, the devastator of

islands. And in the hands of the Almighty Saviour of men, will Kalee, Vishnu and Juggernaut, be found as impotent as were Dagon, Jove, or Diana.

*"Shall even the bitterest prejudice, and the most inveterate unbelief, give way?"*

Yes: Even Jewish hatred and blasphemy shall be melted into adoring love — "They shall look on him whom they have pierced and mourn;" "for God hath concluded them all in unbelief that he might have mercy upon all;" "blindness in part is happened unto Israel, until the fulness of the Gentiles be come in; and so all Israel shall be saved."

*"What, shall no part be left, no residue remain unredeemed?"*

Hear the Lord's reply: — "All the ends of the world shall remember and turn unto the Lord, and all the kindreds of the nations shall worship before him;" "all the ends of the earth shall see the salvation of our God;" "that the residue of men might seek after the Lord, and all the Gentiles upon whom my name is called, saith the Lord, who doeth all these things;" "behold these shall come from far; and lo, these from the north and from the west, and these from the land of Sinim;" "I will say to the north, give up; and to the south, keep not back; bring my sons from far, and my daughters from the ends of the earth." Finally,

*"And shall the worst portions, the most distant, degraded, and miserable of mankind, share in this general mercy?"*

Yes: and in proportion to that darkness and degradation will be the glory of the grace which shall lift them up from "the dung-hill" of pollution and misery, where they are now lying, to save and sanctify them, and place them among "the princes of God's people." Even to them who are fast bound in dark captivity, in the very "region and shadow of death," the approaching God of mercy will say, "go forth; and to them that are in darkness, show yourselves." Even "the isles and the inhabitants thereof, shall sing his praise from the ends of the earth;" and, after long, long centuries of hidden misery, the last, and latest of mankind, even degraded, bleeding "Ethiopia shall stretch out her hands unto God!"

My "brethren, and companions in the Kingdom and pa-

tience of Jesus Christ," such are the hopes which await our world ; and which you are the honored instruments to hasten on to their consummation. The Missionary Enterprise is becoming the Great Question of the Age. It is our honor and our responsibility to stand in the most important and hopeful hour the world hitherto has ever seen. The long dark night of its ruin and misery is ending ; and the morning rays of this heavenly day are streaming forth upon us. We shall die ; but this enterprize will live ; for it is immortal. There is a bright future for our redeemed race. God shall yet be honored in his own world. And, He whom we love as our Saviour, shall yet be adored by hundreds of millions of human hearts. This Earth shall one day bloom with a joy that Eden never knew — and, after all its darkness, and sin, and woe, God will shed over it the light and joy of his salvation — and "Time shall end as time began, in Paradise."

The work which the Redeemer has undertaken he will fulfil until the triumphs of his Kingdom are complete, — and man shall rest in the purity, peace, and joy, which shall everywhere characterize the everlasting Empire of the Son of God.

O, in future, let more comprehensiveness of view, more strength of faith, and a holier confidence inspire us when we pray — "THY KINGDOM COME!"